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THE QUESTION BOX

"Why do Catholics pay their priests to pray for the suffering souls?
2. Why do the priests not pray for them without being paid? Many non-Catholics argue that according to us the rich can do anything they like, pay the priest to pray for them and be forgiven, while the poor who cannot afford to pay cannot be saved."

1. Catholics do not pay for the prayers of the priests. They do not buy the prayers, as they buy the services of a tradesman. No Catholic has any such idea, except it has been driven into him by the constant repetition of Protestant slanders. You should ask your Protestant neighbors, who are so ready to tell you what Catholics think, to explain to you why they pay their own min-isters, what they mean when they pay salaries, fees and so on. They have to explain that to the infidels and atheists, and they have no explanation to offer, except what they learn from us. The question refers probably, to the custom of making an offering to a priest, when one asks him to offer Holy Mass for one's deceased friends. The priest may receive this offering on the prin-ciple laid down by St. Paul and by his Divine Master that the laborer is worthy of his hire, and they who serve the altar partake with the altar, and they who preach the gospel may live by the gospel. The offering is not the price of the Mass for the Mass is beyond all price. It is not an alms, such as one gives in charity to the poor. It is a contribution to the support of the pastor, to which the tor has a right, since he undertakes to do for a person what that person has no claim to, namely offer the Holy Sacrifice for his special in 2. It is not true that priests do not pray for the living or the dead without being paid. Here is a prayer called the Memento for mainly due to the unceasing the Dead, which you will find in the

priest every time he celebrates Holy Mass: "Remember O Lord, Thy servants, male and female, who have gone before us with the sign of faith and sleep in the sleep of peace, N. N.; to them, O Lord, and to all who rest in Christ, we beseech Thee to grant a place of refreshment, light and peace, through the same Christ our Lord, Amen." At the letters N. N. the priest remembers any poor souls he chooses, who are likely to be in Purgatory, his relatives, friends, Purgatory, his relatives, friends neighbors, the poor, the friendless etc. No priest confines the remem brance at these letters to the soul or souls he has been asked to remember specially by the person who made the offering. At the beginning of the Canon of the Mass you will find a similar prayer for the living, for the whole Church both pastors and faithful people. Then every pastor is strictly bound to offer Holy Mass on all Sundays and holydays of obligation for his people. And on All Souls' Day, as the name tells you, all the faithful departed are specially remembered in Holy Mass. As to the attempt at argument made by those Protestant neighbors of yours, it is about as far astray as it could well be. It mixes up things so ridiculously as to show that its authors are in that numer ous class that consider sheer and blank ignorance of a subject the proper qualification for laying down the law about the subject. The rich must obey the law of God, as well as the poor. The most ignorant Catho lic knows that the Church does not claim the right to allow rich or poor to sin. They ought to know that this charge, so often refuted, is one of the stock lies that established Protestantism at the beginning and passes for religious instruction among many Protestants to day. What rea mainly due to the unceasing teaching of the Catholic Church.

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have to be baptized, to go to con-fession if they fall into mortal sin, to fuffil all the conditions of a good confession before they can be confession before they can be pardoned, and one of those conditions s, as you know, a firm honest pur pose to avoid all mortal sin for the future. Not a word, here, you see, about paying the priest to pray for them. And when there is a question of payment, remember that the poor rather than the rich make up the Catholic Church, which is thus the same as when Christ in poverty established it among the poor of Galilee. Finally, the poor are far more zealous and generous in proportion to their means than are the wealthy. They are faithful and devout in assisting at Holy Mass, and so derive spiritual profit, which is missed by the rich who stay away. Your Protestant friends need not be uneasy about the Catholic poor. Indeed the presence of the poor and the lowly in our Church is often made a reproach to us to day as it was in St. Paul's day, and in the day of Christ Himself.

Why do Catholics believe that we can help the souls in Purgatory by our prayers, and by getting Holy Mass offered for them?"

Catholics believe this because the Church teaches it, and Christ said : "He that will not hear the Church, let him be to thee as the heathen and the publican." The Church teaches it as part of her doctrine about the Communion of Saints acording to which both the blessed in Heaven and the faithful on earth can help the souls in Purgatory. It is a holy and a wholesome thought to for the dead that they may be oosed from their sins; so says Bible itself. And if our own private prayers for the dead are acceptable to God, when they are offered with the proper dispositions, surely far more acceptable to God and beneficial to the poor souls is the Holy Sacri fice of the Mass, which God's Church has offered for their benefit from the beginning. The extent of the benefit derived by any particular soul de-pends upon the good pleasure of God Himself, and cannot be determined the Church.-St. Paul Bulletin.

Death is a flight away from earth not a lying down a few feet beneath its sod; it is a vigorous out thrust of a new life, not a resting on a clay pillow from the weariful toil of this life.-Father Faber.

LUTHERAN PLEA FOR HONOR OF CROSS

WHO WILL DOUBT THE TRUTH THAT THE CHRISTIAN ART LIFTS THE HEART TO THE LORD ?"

How many millions of men have dready stood in spirit devoutly be fore the Cross, and ever and again has the crucified King of truth made a deep and lasting impression upon the hearts of men! Involuntarily a man longs not only to see the Cruci-fied before his spiritual eye, but also desires an image of the incompara-ble divine form of suffering for his

The Christian art has met this desire at all times, and therefore we have numerous reproductions of the Crucified in pictures and crucifixes, homes and churches, as visible signs that with His stripes we are

At the Cross of Christ our poets have sung all the magnificent hymns of passion and consolation, full of religious depth and heartiness, from which at all times the congregation of all cross-bearers here below has taken consolation and strength.

At the cross our most famous artists have sat and, in looking up to the Crucified, have created with their brushes those richly colored soul stirring passion paintings which fill the heart of the spectator with devotion. Who, therefore, will doubt the truth that the Christian art lifts

the heart to the Lord? The question now arises: Is a rucifix upon the altar of the Lutheran Church in place, or is it a violation of the First Command ment? An answer to these raised questions the reader will find in an article in the "Lutheran Observer" of May 22, under the head, "Evangelism vs. Sacerdotalism," from the pen reminder of mediaevalism was the high altar, with candles and the Crucifix. How such an image over hang an image on the Cross and bow down to it, you violate the command-ment of God."

A Crucifix upon the altar of a Lutheran church, is that really against the Word of God, a violation of the First Commandment?

The old commandment, "Thou

shalt not make unto thee a graven image, nor the likeness of any form," does not forbid the image in general, but the image for the purpose of adoration and superstitious veneration. For the words of the conclusion. sion read clearly and distinctly:
"Thou shalt not bow down thyself unto them, nor serve them." By this it appears evident that God will punish the superstitious ador ation of images, but by no means the deveut usage. God, Who Himself has filled the whole world with the reflecting traces of His spirit, dees not forbid His children to represent in images his protest against the assertion that what is dear and precious to them as a Protestant on becoming a Catholic a symbolic remembrance for them-selves. Shall the Crucifix, therefore,

not be dear to my heart where I see the love which seeks me, the love which dies for me, that I do not perish? Cannot such an image upon such a place lift up a worshiping congregation religiously and evoke religious feelings? What wonder, when love already in the earliest period pressed the Christians to represent the Crucified and His Cross in usage and custom, in public and on the burying ground by image

or the likeness of any form! Strange it is, indeed, that a brother who has been a Lutheran minister for years can make such a statement. I frankly admit that I do not feel at nome in a church without the Crucifix upon the altar. It shall always remind me of my guilt and of the Lord's grace. It should be a visible sign that, without Christ's perfect sacrifice, as He sacrificed Himself on the tree of the cross, no altar has signification. And whenever I stand pefore the altar at the divine service I bow my head in reverence to a silent prayer before the Lord with out thereby adoring the Crucifix. - Rev. Herman Gehrcke in the Lutheran Observer.

TRADE AND RELIGION

Inordinate desire for wealth is greater curse than wealth itself. The former is by its very nature sinful, while the latter, though usually ruinous to the soul, becomes so by
abuse only. There are many men
fairly obsessed by lust for money.
They dream of it, talk of it, sin for it. It is their life, it dominates them, rules their every action, closes their eyes to all that is noble and hurries them off to join Dives in a plea for a drop of water for their parched lips. Such men are beyond the influence the voice of man has no meaning for ens a response in their sordid souls. They can be left to their base pas sions and to the demons. Eternity alone can teach them a lesson. It will do so. There is another class of men not quite so hopeless as the former. A shred of self respect is left in them. They have some hope of heaven; some fear of hell. They are in a bad way though. They have succeeded in dividing their souls into two compartments, one for God, one trade. On Sunday they open God's compartment. The result is a psalm and a hymn or two. At the fall of Sunday's sun that compartment is closed. The second is made ready for Monday morning. Trade and the demands of trade rule the soul. The religious man of yester day becomes the canny buyer and seller of to day, who is not above practices indefensible in the forum of a true conscience. Many Cath olics are numbered in this They, too, have learned the ways of worldly wisdom. They have caught some of the spirit of Mammon. Their week day practices are inconsistent with their Sunday professions. Some of them are not above turning penny at the discomfort of Mother They are doing the very thing that we condemn in our en-emies, selling anti-Catbolic litera-ture. Their detense is "trade," "thirty pieces of silver." The recrime," another betrayal of Christ. Such men are in a perilous Their fate is in the balance. Their bowels may gush out, or they may be saved, yet so as by fire. Repentance may come in the end. They lave a little faith left. Not much, it is true; and their sense of honor and manliness is less than their faith. They are bowing before an idol. Be fore long they may be prostrate be-

INFALLIBILITY

world will sneer and laugh a hollow

laugh. Another soul is ruined .-

America.

Many well meaning people have asked us what has become of the boasted Papal infallibility when the

Pope is speechless in death.
Well, the Pope is infallible when he teaches the Universal Church the doctrine of faith and morals. The Pope's death is no argument against the divine privilege, because in the few days when his successor is awaited, no doctrine of faith and ism vs. Sacerdotalism," from the pen of Rev. T. F. Dorablaser, D. D., and reads at the conclusion: "The only reminder of mediaevalism was the sickness of a Pope is an argument against his divine power as a teacher or that his night's sleep sunk it in the altar can be reconciled with the First Commandment is a mystery to some of us. The Cross is a beautiful and suggestive symbol, but when you is dead in the time intervening between the death of one Pope and the election of the successor is tantamount to declaring that a man who

FOOLISH STATEMENT REFUTED

Mr. G. K. Chesterton, the well known English author and critic, takes in hand an English writer for having stated that "a man on becom-ing a Catholic leaves his responsibil-ity at the threshold of the Church, and is converted to save the trouble

Mr. Chesterton, by the way, is not has no need of doing any further

thinking. Here is the way he disposes of that statement: "Euclid poses of that statement: "Euclid does not save geometricians the trouble of thinking when he insists upon absolute definitions and unalterable axioms. On the contrary, he gives them the great trouble of thinking logically." He then proceeds to state that the Catholic Church imposes a similar teck cross duct.

Church imposes a similar task upon her children. "The dogma of the Church," he writes, "limits thought about as much as the dogma of the solar system limits physical science. It is not the arrest of thought, but a fertile basis and constant provocation of thought."

Mr. Chesterton could have substantiated this statement by referring to the numerous works on the ology and philosophy, which bear in-disputable evidence to the long and acute thinking of their Catholic authors, who are far from taking the same views of the questions they handle. But, as Mr. Chesterton points out, certain statements pass current because the ordinary man is too intellectually lazy to analyze them to find out whether they are true or false. The assertion Catholics have no need of doing any thinking is one of these statements. The English writer just mentioned says of it that no one can really think that Protestant converts joined the most fighting arm on earth merely for rest. It is on a par with the old Protestant fiction that monks decided to become ascetics because they wanted to be luxurious. should keep out of a monastery for exactly the same motives that prevent me from going into the moun-tain to shoot bears. I am not active

THEY DO NOT KNOW

enough for a monastery."—New York

Freeman's Journal.

HER Prejudices against the Church flow from many causes. Some rise from a misinterpretation of her teachings, others from a misrepresentation of her past and still others from a misunderstanding of her nature and attributes, says the New World. Among the latter, one that begets much prejudice is her unchanging endurance. The fact that she is the same church that witnessed the fall of Rome and served the centuries of the barbarism invasion and each succeeding age since, turns many away from her. That she should have remained unchanged in an ever changing world throws a shadow upon her in the eyes of those who do not know her true nature. "To live is to change," they will say, "and to be perfect is to have changed often." They will point to

the social, intellectual and political life and show how it has, constantly altered and directed itself to more perfect forms. And the church—she has remained unchanged, has enthe social, intellectual and political life in the same mauner as the past and gone. How can she be a living factor in the world? How can she perfect herself? And seeing no an-These people never consider the divine origin of the Church, the fact of her institution by the consideration by t

Christ built a Church that would serve all ages, without change, nor needing change to perfect herself, for He built a perfect Church. Poor would be the art of a builder must he readapt his work to every new inclemency of the weather. Christ built a Church for all times and conditions and unaltered, to weather all storms. Christ built a perfect fore it. Then they are lost. Dives Church and that which is perfect will have new companions. The cannot be made more so by altera-

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